IMMANUEL 22

The Salvation of ISRAEL.

The word of the Lord came unto me the twelfth day of the sixth Month, in the Year accompted, 1657.

Concerning the

IEWES

And scattered

TRIBES

OF

ISRAEL,

As I was waiting upon the Lord in spirit, in Legorne in Italy, which in the Name of the Lord I give forth to be copied, and sent throughout the WORLD.

Written by a Lover of Righteousness, a mourner over the scattered Tribes, a seeker of the lost, that the Remnant may be saved,

J. P.

LONDON,

Printed for *Thomas Simmons*, at the Bull and Mouth, neer Alders-gate, 1658.

The word of the Commandment of the Lord to his Servant concerning the scattered Jews in Italy, Spain, Portugal, France, Holland, and the rest of the Regions, and every Island throughout the Earth and the Seas, to write these words following to them all.

WHether you will hear, or forbear, this is the word of the Lord God unto all you scattered Jews throughout the whole Earth, God of a truth is arisen to gather unto himself his peculiar Seed, from the four winds of the Earth, that *Jacob* may possesse and inhabit his inheritance, and the Seed of *Israel* the Holy Land. *Isa.* 41. 25.

And according to the Prophets, he hath began at the North, and is stretching, and hath stretched forth his Arm over the South, and over the East, and over the West. *Jer.* 23. 6 7, 8. *Jer.* 16. 14, 15, 16.

And behold it cometh to passe, and is at hand, and not as a day afar off, but even nigh unto the door, that the Lord will separate of all Nations, both Jew, and Gentile, the just from the vile, him that feareth God, from him that feareth him not; him that keepeth the Law of God which is written in his heart, (through the inward fication thereof by the power of the Lord ruling in his conscience, mind, spirit and life) from him that in words which professeth God, and his Law and Statutes, and Ordinances, and yet walks in his life and daily practices, contrary to the Law written in the heart, which God spake unto *Moses* saying *The word is nigh thee, in thy mouth, and in thy heart, that thou mayest do it, See, I have set before thee this day life and good, death and evil.* *Ezek.* 20. 41. to the end. *Deut.* 30. 14, 15.

And unto ye, Oh Jews is the same come, and before you, in the Name of the Lord coming unto you, do I set life and death, light and darkness, in this the day of the Lord, which is da-

ed

ed unto a measure of the Remnant, even in this day which is light and not darkneſſe, wherein the promiſe of God is fulfilled; and it came to paſſe according to the Propheſie, *in a day when it was neither night nor day, neither dark nor light, but in the evening it was a little light.*

Zach. 14 7.

And not as from the traditions of my forefathers, or the generations of men in the corrupt and polluted nature, in the degeneration from God, and alienation from the Covenant of life and promiſe: (who confeſſed the Meſſiah as this generation doth, to become in words, with their corrupted tongues, and polluted lips, but in their works, and by their practiſe and life, make his coming void, and of non-effect unto them) neither by the reading of the Scriptures came I to know that he was come as he is come, but by the Spirit of the Lord, (by which I was choſen in the womb, and ſanctified in the day of my birth, by which alſo I am ſeparated from the Land of my natural nativity, and brought unto the feeling of ſorrows in a ſtrange Land for your ſakes) I come to know, and now do declare unto you, that *Immanuel*, who is God with us, who is the light of the world, the Meſſiah in the power of God, who is a ſpirit, is come reigning in ſpirit in the hearts of his people, over whom, and in whom he rules as King, treading down, and trampling upon all principalities and powers, making the Earth new, and the Heavens alſo, warring againſt all which is contrrary to his own pure nature, in many, untill he hath put all his enemies under his feet, and then will he give up the Kingdome to the Father, that God may be all, in all.

And for this cauſe alſo, even for your ſakes (who are of moſt men deſpiſed in heart) I paſs as one deſolate, and deſpiſed, and hated and mocked of many, and many more of the nation of my naturall birth, would gladly have my blood; yet am I not forſaken of him that ſent me with his meſſage unto you of ſalvation, and everlaſting glad tidings of Redemption.

And now he that hath an ear, let him hear, and a heart to perceive, let him underſtand.

Be it known unto you all, That God hath more regard to your ſouls then that you ſhould periſh in your ſins, and your ſouls is more precious in his eye (for which he hath ordained life everlaſting

lasting, for as many as come to believe) then the pleasure and ease of your corrupt carcases, which are to rot in the Graves and Sepulchres.

And therefore for the the Lord to regain his own Image which is lost in man through fall in the transgression, and to restore man unto the same uprightnesse, wherein man was created, which was the promise of God unto man, in this wise *the seed of the woman shall bruise the Serpents head.*

Behold unto you it is given forth and declared, for the redemption and restauration of the seed, the *Messiah* came, and now is coming the second time without sin unto salvation, even he cometh now in spirit and in power, who was the Rock whom your Fathers in the Wildernes forlook; and the light of the world whom your Fathers slew at *Ierusalem;* which brought a grievous curse upon you of being a people troden upon by all the world, and not onely so, but the most lamentable thing and curse which is over you; for which cause my soul mourns for you, that such cruel hard heartednes, distrust, doubt, jealousies and unbelief, coveting, fraud, deceit, dissimulation, and Hypocrisie hath vailed your hearts, and grosly darkned your understandings.

Oh that is the worst of all! that is the greatest curse, in how much throughout ages, the *Iews* have been given over unto vile affections, hard heartednes; sinne and unbelief; which is the cause why ye cannot rightly speak of the things of God, and understand the Prophets writings which were spoken, and do stand as mysteries, yea deep mysteries to your thick hearts, your understandings being covered as with a thick cloud of darknes, (which now we the seed of *Abraham*, of the true *Iew* inwardly, do walk by the light thereof as a Pillar of fire by night) and therefore said the Lord by his Prophet, *for want of knowledge my people perish.*

Ezek. 17 2.

Hos 4. 1. 2: 3: 4: 5. 6, 7, 8, 9.

Ier. 23. 22.

Ier. 31. 22.

Ier. 30 6

The Prophets they propheſied of the *Messiah* to come in spirit, in a mystery to the whole world *Iew* and Gentile, so that when he came he was not received but by the Remnant in them dayes, as he is received now in these dayes; but unto whom the spirit of wisdome and understanding was given, to read and understand that which the Prophets spake forth in Parables,

to

Ezek. 20. 49. to the whole world of mankind, which lay in ſin and wickedneſs.

And therefore ye *Iews* now in theſe dayes, ye ought not to ſpeak of God, or to name his name in perverſeneſſe, whileſt ye hate to be reformed in your hearts, minds and ſpirits, but ye ought to hear the meſſage of the Lord God, and to ponder it in your hearts, that you may ſee how farre ye are yet from the Promiſe, being not come in truth, in ſpirit and in life, unto the condition thereof fulfilled and made up in you, untill which ye cannot juſtly expect the fulfilling of the promiſe unto you in the ſubſtance.

For whileſt you are in your ſins, as your Fathers were in their ſins in the day that they ſlew Ieſus at *Ieruſalem*, you cannot but as men in the fleſh, look with any other than an eye of fleſh, for a God of fleſh to come among you, and to ſave you by the Arme of fleſh. Oh blind and ſottiſh, of dull ears and dark underſtandings! and ſo could not your Fathers, neither can you now as you ſtand, ſee him that cometh to ranſome the ſeed in ſpirit and in power.

Behold none other but *Immanuel* the *Meſſiah* which is God with us, the light of the world that is come unto us, and is paſſing through the whole world, who will ſmite the earth with the Rod of his mouth, and with the breath of his lips he ſhall ſlay the wicked.

Iſa. 11. 4.

Now this is wiſdome, to know and underſtand that birth, and nature of the wicked in you, and to feel the power of that breath in you, thereby to taſte of the pangs of that ſlaughter in you, and then ye will witneſs the *Meſſiah* come in you in ſpirit, and in wiſdome, and in a deep and quick underſtanding; making the Heavens new in you, and the earth new in you, as *Solomon* ſaith, *God hath ſet the world in mans heart*, wherefore man cannot find out the work that God maketh from the beginning to the end thereof; he that hath an ear to hear, and heart to underſtand, may now come to diſcern and read (Nations, Kingdoms, Countries, Armies, *Philiſtins*, *Egyptians*, *Aliens*, the ſeed of the *Iew*, and the Generation of the Gentile) in him, Mountains, heaps of Stones, *Sodom* built, and *Gomorrah* fenced, *Ieruſalem* trodden down, *Zion* and her Daugh-

Iſa. 11. 2 Eccles. 3. 11.

Daughter in bondage, and her seed in great Captivity, lamenting as in solitary places, left and forsaken as in a wildernesse, and as a Virgin Daughter in a strange land altogether left comfortlesse, the poor, the Widow and the fatherlesse, the blind, the halt, and the maimed, all left without pity; I say, search your hearts in secret, and see if this be not truth, the light of *Immanuel*, answering in all your consciences and hidden parts.

Againe I say waite upon God, with your minds staid upon the light in all your consciences, and thereby God will shew you, even by the coming of his Son Iesus the *Messiah* the light of the World, the fulfilling of the Law and of the Prophets in you, (that is to say, thou shalt love the Lord thy God with all thine heart, with all thy minde, and with all thy soul, and thy Neighbour as thy self,) this is the sum and substance of all, which the light in all your consciences if ye follow it in your minds, will perfectly lead to the fulfilling of; and then ye will know that *Immanuel* the light of the World, came not to destroy the Law but to fulfill the Law; that the righteousnesse of the Law might be fulfilled in us, who walk not after the flesh but after the spirit; which is according to the leadings of the light in all our consciences; and this is from the Lord both to the Iew and to the Gentile.

Furthermore to the scattered Tribes of the house of *Israel*: This is the word of the Lord God of Heaven and Earth; who is the God of *Abraham*, *Isaac* and *Iacob*, who by a mighty hand and out-stretched arme, by the hand of *Moses* his Prophet and Messenger unto the seed in Bondage in great Captivity, brought the children of *Israel* out of the land of *Egypt*: Even unto you Oh ye *Iews* this is the word of the dreadfull Lord God of Hosts; and as a sign unto you, and among you, and in you, it shall stand unto the end of your dayes, if you perish in unbeliefe and in your sins; that the *Messiah* is come, Iesus whom your Fathers slew through unbelief and hard-heartednesse in their dayes, who slew him for saying in words, that which they themselves, did own concerning themselves in the substance, according to their profession; that is to say, he declared that he was the Son of God, and therefore they put him to death

as a Blasphemer, and they said that God was their Father; yet were in their wilfullnesse so far blinded that they could not discerne, that their words in manner of the declaration, tended to the same thing, and was of the same nature, and this shall stand the sign thereof unto the end, if ye perish in unbelief to your perpetuall judgement, that he hath lightned you all, with his true light which shineth in all your consciences which sheweth you in secret, the deceitfulnesse of your hearts, and convinceth you in your minds, of lying, cheating, covetting, envy and of all sin and unrighteousnesse, (which is not according to the Law of God, written in your hearts, this sign) the light in your consciences shall never dye in you, which all your burning Lamps, and washings, and Altars, and vails, and holyest of holyest, and all the other ceremonies, were but signs and figures and shadows of this everlasting signe and substance which shall perpetually stand to justifie you if you love it, and follow it, and walk according to it, or to condemne you for evermore if ye hate it, and walk contrary to it.

And be it also known unto you, that if you expect another *Messiah* then him that is come (which is *Immanuel*, God with us in spirit and in life and in power), leading out of sin, the land of bondage and darknesse and in vertue, and in wisdome, and in counsel, and in judgement, not judging according to the seeing of the eye, or hearing of the eare, but with righteous judgement in spirit, who searches every spirit, and the bottome of every heart, with his light in every conscience ye are but *Seekers* unto this day for flesh to come; yet farther to be an ease unto your flesh, and to purchase more ease and liberty for your flesh, in which state ye already stand, even in the ease and lust of the flesh, which God Almighty by the coming of his Son, will destroy, for because of sin and iniquitie, and men living in the ease and lust of the flesh, tha Lord God will hasten judgement upon the earth.

Now consider, search and see, ponder it and lay it to heart, that you may know what you have waited for; that you may understand whether you have waited and sought for the true thing to come to pass, that henceforth ye may seek aright, else you may all waite till your limbs fails you, and your eyes perish,

in

in their holes, and in the end you fail of the expectation and fulfilling of your vain conceptions, and blind imaginations; wait therefore in spirit in humility of heart, that *Immanuel* the light of the World, Iesus the *Messiah*, by whom ye are lightened, ye may come to know and feel the power of his light in your consciences, by it leading you out of all your sinnes and iniquities, which is Satans band, the Devils chain of darkness, linking you together in hard-heartednesse, and binding you in the lusts, ceremonies, customes, and traditions of blindness and ignorance, thereby ruling in your minds and spirits, that knowing him, ye may also know by him the breaking of the bonds of Hell, and the disanulling of the Covenant, which is made with death, and ye set at liberty in life and spirit, to serve the Lord God of life who is a spirit (and of purer eyes than to behold iniquity or countenance sinners in their evil wayes) in the uprightness of your hearts and integrity of your souls, that ye may be made unto him the praise of his name throughout the whole earth, according to his promise; that so ye may discern and feel the curse removed and taken from you, which for many ages past, hath stood upon the heads of the generations of your forefathers, and remains unto this time upon you, untill the eye of your minds which the God of this world hath blinded, be opened by the *Messiah*, which is come and coming to open the eye of the blind, and to give the simple an understanding to discern the day of redemption, and to be made partaker of his hour of salvation, which is held and hid in a mystery, who is appointed for a way, and to be a high way for the ransomed of the Lord, such as the wayfaring men, though fools shall not erre therein.

Isa. 28. *Hab.* 1. 8, 13. *Isa.* 42. 7. *Isa.* 35. 8

Oh how do I mourn! Oh how do I travel as in pain and great grief and sorrow for your sakes O ye *Iews*! reading, seeing and feeling, that darknes which is over your hearts, even the same which was, and is in *Egypt*; (Spirituall *Sodom* and *Egypt*) even such thick darkness as may be felt.

Oh why do ye yet in your hearts seek murther? Why say and contend ye for more blood? Seeing the slaughtered Lamb is already come, whom you say is to come, and not yet come; for if he were to come, whom I declare in the name of the Lord

is already come, behold your generation are to be his slaughterers, and the shedders of his innocent blood, for the fulfilling of the Prophets, that by the offering of his blood once for all, he may for ever perfect them whom God sanctifies, read *Isa.* 53. *Chapter*, which is fulfilled, and see how far you put your selves from salvation, by seeking yet cruelty and murder in your hearts, which your unbelief and wilfulnesse is the ground of.

How many signs would ye have? ye have heard how many were shewed unto *Pharaoh*, yet would not he let *Israel* go free, *Joel* 2.31 and will ye have, or do ye seek greater then the Sun to be darkned, and the Moon not to give her light, and the Stars of heaven to fall? and is not this manifest unto thousands? And cannot you yet read within? Will you say that you believe all that the Prophets have written? Or can you say so, and speak truth, whilst you have not that spirit by which the Prophets writ forth the Scriptures? Or could your Fathers understand the writings of the Prophets, who wickedly persecuted and slew the Prophets? Nay, nay.

Behold this is the word of the Lord unto you all, Iesus the *Messiah* hath cast his Rod before *Pharaoh*, the Prince of darkness in you, and it is become a Serpent which woundeth you in secret; (I speak unto you that have any sense, or the least feeling of God) and it devours your rods, yea and will eat your life, and will bring all the plagues of *Pharaoh* upon you, (forasmuch as your unbelief is but his sin) untill destruction unto death as a flood overwhelms you, except ye repent, that God may be intreated for you.

And know ye that God hath been long suffering, and now sheweth his mercy in this visitation of his love unto you, shewing you the *Messiah* which is come, and hath lightened you, and *Isa.* 49. 6. is the light of the Gentiles also, that he may be the salvation of God unto the ends of the earth.

Isa 60. 1. 13. 19. Of a truth from this ye cannot be hid, neither can ye in righteousnesse deny but that ye are lightned with the light of the world, which is *Immanuel* the light of the Gentiles, which also enlightneth the understanding of the *Iews*, else could not *Isa.* 42. 6. the *Iews* unto this day understand that *Moses* was a Prophet of

the

the Lord, for he was and is the same, even the word from the beginning, which God said unto *Moses* is nigh thee, in thy mouth, and in thy heart, which shewed him the Law to be nigh, and not to be sought for, from a strange Land, by which the children of *Israel* were condemned for their sins, so that the guilt thereof stood upon their heads from year to year, as in like manner the guilt of your transgressions stands unto this day upon your heads, which your sacrifices cannot clear you in your consciences from, for it is impossible that the carnall things can make satisfaction unto infinite Iustice, which standeth over, and measureth all transgression, and therefore saith the Prophet, *Mic.* 6. 6, *Wherewith shall I come before the Lord? and bow my self before the* 7. 8. *high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of Rams? Or with ten thousand Rivers of oyle? Shall I give my first borne for my transgression, the fruits of my body, for the sin of my soul?* He hath shewed thee O man what is good and what doth the Lord require of thee? but to do justly, to love mercy, and to walk humbly with thy God.

In this ye are all concluded with the great idolaters of the earth, and with the *arminians* and heathens also, they have their Images without, that is to say, beads, crosses, pictures, vessels, and herein the *Iews* in the nature are also one with them, who have their Synagogues and Vessels, and Offerings, and knows not him whom you imagine you make offerings unto, and these are offerings of strange fire unto the Lord; for which cause God hath not regard unto your services; for your Fathers forsook *Ier.* 2. 3. the Fountain of living mercies in their dayes, and then he spoke by the mouth of his Prophet, saying, *who hath required these things* *Isa* 1. 11 *at your hands? your solemn meetings are abomination unto me* 12, 13.

And ye are now in the same footsteps of your forefathers, in 14. the corrupted way of sin and blind path of hard-heartedness and unbelief, and yet ye say, ye worship God aright; and furthermore this is your great sin and dangerous evil, as other professions, have their abominable Idolatries in the shew without, your Idols are set up in your hearts, and ye put the stumbling block *Ezek.* 14 of your iniquity before your face; read diligently with true un- 4. derstanding *Isa.* 8. 14, 15. and marke your stumbling, offence, and fall.

And

And with you in the same nature all the *Protestants, Presbyterians, Independants, Baptists, Seekers, Ranters*, and the rest called Christians in generall, do worship, although you and they are all divers in the Traditions of your and their Fathers in the manner of the practising your services; yet in the substance, you are but one; that is to say, *Cains* nature ruling in you all, who offered a sacrifice and killed the just in him; he killed just *Abel* without him, and that nature which murdered *Abel* without him slew the just within him, and so your severall words, and diversities of opinions, which stands but in the shadow, is not at all that which makes a difference, in the ground and substance, being all but in one nature of transgression, and way of the ungodly in unrighteousnes, and you cannot one stain or spot another, or take glory unto your selves over another, seeing the best of all your sects upon the face of the earth, are but speckled beasts, and parti coloured birds, and not one of you all are come into the way of the promise of God, which is come to pass, wherein the ransomed of the Lord shall onely walk, and no unlean thing can tread therein.

And as for us who are the remnant of God, and his seed gathered to his honour, praise, infinite, endlesse, everlasting glory; all ungodlines and wordly lusts our life abhors, and we are the redeemed of the Lord, through the purchase of the blood of Immanuel, *the light with us, and in us, by which we are kept in the pure fear of the Lord God eternal, to spread his name among you, unto whom also the promise is, that the seed shall be gathered.*

God hath began in the north Islands to perfect his praise throughout the earth; and because the Lord hath redeemed us from Nations, Kindreds, Countries, tongues and people, we are despised of all Nations, both Jew *and* Gentile, *and of the scornful people of our own Nation* England, *are called* Quakers, *who are the Servants of the Lord in spirit.*

This is written by an upright tender lover
of all souls *John Perrot.*

Errata.

P. 8. l. 27. for iniquity read Inquiry, p. 24 l. 27. for *urk* read *Turk*.

THE END. (Crazy)